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THE SORROWLESS ETERNITY.

On the vast bosom of the "sorrowless eternity" rest thou therefore all thy pain and care. There, is a serener atmosphere, where the jar and fret of daily life, the burden of the years, the grief of loss and estrangement—all may be forgotten; the "grave swallowed up in victory," the true resurrection of the soul. There, thou wilt find the companionship of the greatest and the wisest; the compassionate, the true, of all ages and all times. For in eternity time is not. The shadow falls not on the dial. In eternity thou dost truly live; neither past nor present nor future concerns thee, neither birth nor decay, nor any mutation whatever. It remains but for thy mind to realize this existence of the soul; to see through and beyond the veils of fancy, bright and dark of hue, which hide the inner shrine of truth.

There in unclouded calm the spirit ever dwells, watching the mighty pagent of the universe, and seeing all things tend to beauty and to law. Therefore no room can be within thy heart for fear or doubt to enter. Serene thou must remain amid all times illusions, and thy mind's part therein. Wherefore the sorrow of today? Tomorrow mends it. Whatever trembling human flesh may bear, the great law of compassion notes and recompenses all.

Draw from all this a strength divine, beyond all human strength; sufficient for the needs of every day, sufficient for the hearts and souls of men; those thou canst reach and succor.

Spread wide a gospel of divine serenity, the gospel of the "sorrowless eternity," which is not a future bliss, but the ever present Now, and find a comfort for thy soul. And in the mystic silences, where all is lost save consciousness, the gods themselves shall be thy friends, and thou shalt commune with them heart to heart.

CAVÉ.

IDEALS.

(Continued from last number.)

What is the ideal that people have set for themselves in this country and today? Is it, to be a fully rounded man; one who is dependent on no one else for the continuance of his existence, and who, having provided for that, gives his best thought and strength to the enlargement of his own mind, to the cultivation of a kindly feeling for all that is, to kindly acts to everything with which he comes in contact, and to an uplifting desire to be a greater, because a better, man? Such, and such only, is it to be a gentleman, a kindly thinker; one who is afraid, not only of no man, but of no thing, and of whom nothing is afraid; one whose calm presence is a benediction which says to all anger-waves: "peace, be still." Is such the ideal of today? Such was the ideal of Gautama, the Buddha; such was the ideal of Jesus, the Christ; but it is a common saying that if Jesus should today preach as he preached and act as he acted some nineteen hundred years ago, he would be locked up in a lunatic asylum. Very likely he would and by the very ones who call themselves Christians; that is followers of Jesus, the Christ. Followers, but only in the sense that they come after; in no other. The ideal of this people is to take unto themselves so much of the necessaries of life, food and shelter, that they may be able to live without work, and by doling out these necessaries to get the workers to employ themselves in satisfying the whims which have called into being what are known as luxuries. This grabbing of the produce of other people's labor is done by means of what is known as "business." This is a queer game, largely consisting in guessing. As for instance: a so-called merchant or capitalist guesses that there is going to be a war between this country and England, and that consequently the necessaries of life will double or treble in price; he therefore contracts for the delivery to him in the future of 10,000,000 bushels of wheat at its present abnormally low price of, say, sixty cents a bushel.* If the war ensue, he will very likely make a profit of, say, a dollar a bushel; he will "clean up," as the saying is, $10,000,000. Thereafter, *forever*, he and his descendants may live in idleness and luxury and command the labor of many others, provided he and they refrain from further guessing, or are careful to guess right at least half the time. Surely this is a noble prize for a guessing contest. If the war does not ensue, he runs the risk of forfeiting a very large

* Written in 1896.

sum for guessing wrong. In either case he has done absolutely nothing whatever to increase or diminish the stock of wheat in the country. But some may say that this is speculatton, not business. Well, take the case of a wholesale grocer: he guesses that sugar will rise in price ; he therefore lays in a very large stock ; it goes up and he wins. Or, take the case of a retail dealer in any line. Suppose he carries a stock only amply sufficient for his customers' needs, and that whatever additional profit may come from rises will be evenly offset in the long run by corresponding drops. He may be able to accumulate some property, but never enough to enable him and his descendants to wholly refrain from business. In order to do this he must invest his savings in land or something else that he guesses people will desire more in the future than they do now. In no other way can one get rich except in monopolizing the necessaries of life ; for to be rich simply means to be able to command the services of others. A rich man virtually says to the workers: you employ yourselves in making for me lace, fine cloth, steam yachts, marble houses, stables, fast horses, carriages, dainty food, etc., and while you are doing this I will furnish you with the food and shelter you need, for I have others who are raising the food and preparing shelter-material for me.

Now the body-side may be provided for and taken care of by others, but not so the man-side. One may have his food and shelter furnished by others, but he must do his own thinking or he is no thinker ; just as he must eat the food provided by others or it will do him no good. So if a few say to the many, "you employ your time and energies in the production of food and shelter and we will do your thinking for you," it is equivalent to saying to them, "you cultivate the brute nature exclusively and we will attend to the man-side." But the outcome of it too often is "you cultivate the brute nature exclusively and we will all be brutes together"; and that is the natural tendency of such relations. Do the infirm say to themselves "this miserable body of mine is not worth my fostering care ; I will not spend any energy in keeping it up?" No, the more infirm it is, the more careful they are of it, in the hope that health may be restored and the integrity of the body re-established. What would one suffering from a permanent injury say to another who suggested the worthlessness of his body? It would be: "poor as I know it to be, it is the only one I have and I must do the best I can with it." Just so should the answer be to one who proposes to do the thinking for another: "poor as I acknowledge my thinker to be, it is the only one I have and I must

do the best I can with it, for you cannot do my thinking for me any more than you can do my living for me." The poorer the thinker, the more it needs fostering care, and prohibition or disuse is not fostering care, but must inevitably lead to complete atrophy.

In a primitive state of society when one of the members displayed unusual gifts of song or story-telling, his fellows said to him: "You employ your time in making songs and stories and in singing and telling them to us, and we will provide you with food and shelter," and his food and shelter thus furnished were his "wages." And it was the same with one who demonstrated his abilities as a military leader, or in any other direction. But the wages paid were always for services rendered, so one who had ambition directed his talents and energies in some particular channel of production, and because of the results so produced he was provided with the necessaries of life. These were given to him for what he had done, not for what he had refrained from doing. Some of his fellows, envious of his fame, emulated his example; but others, envious only of his freedom from manual labor, strove to so shuffle about the proceeds of such labor as to bring out the same result to themselves. And that was the beginning of the complicated glamour which is now called "business."

Why do so many voluntarily turn their backs on those problems of life which are the only ones that concern them as men? Because they have set for themselves a false ideal. They hope to attain the prize that will enable them to live without labor; to be dependent on others, as are children and idiots. Such is the ideal of thieves, and one who takes from the world more than he gives it is no less a thief because he does so under the forms which are called "business." This making an ideal of wealth is what Emerson had in mind when he said "the reputations of the nineteenth century will one day be quoted to prove its barbarism."

What, then, should be the action of a man who claims to be a rational being; of one who seeks to guide his actions by the light of reason? It should be to cultivate the man-side of his nature to the utmost of his capacity. If necessary, to cut down the purveying to the body-side to the lowest point consistent with health. This, of itself, would make all labor, bodily and mental, more productive. The stamp of divinity is on the fruits of the cultivation of the man-side, for they can only be reduced to possession by sharing them with others, while of today's ideal a great Seer has said: "We live in a market where is only so much wheat, or wool, or land, and if I have so much more, every other must have so much less. I

seem to have no good, without breach of good manners. Nobody is glad in the gladness of another, and our system is one of war, of an injurious superiority. Every child of the Saxon race is educated to wish to be first. It is our system; and a man comes to measure his greatness by the regrets, envies and hatreds of his competitors."

It is of the false ideal that it is written : "What shall it profit a man if he gain the whole world (body-side) and lose his own soul (man-side)." Once perceived, the following of the worthy ideal lies entirely with each one ; we are voluntary, not involuntary, slaves. One has only to will it and it is done. But before the will can operate it must be ardently desired, for behind Will stands Desire.

L. F. Wade.

"Listen to the God within yourself, heed only the praise or blame of that Diety which can never be separated from your true Self. Put without delay your good intentions into practice, never leaving a single one to remain on intention only. Expect meanwhile no reward or acknowledgement, these are in yourself, and inseparable from you, as it is only your Inner Life that can appreciate them at their true value, when you have once learned to Judge that Self by the Inner Consciousness."

Let us remember that if anyone, high or low, has made mistakes, great or small, that charity is not only a virtue but also wise. We may learn by the mistakes of others what to avoid, and how *not* to do things. Others may have saved us the pain or mortification of making the same, or even worse mistakes, for we are all liable to err. Nor will conceit or self-righteousness enter in ; for, to refrain from condemning others, and to refrain from glorifying ourselves means the same thing. We are all grateful to others for showing us by noble example the higher way. These are indeed noble examples, and elder brothers. But we are often better taught by the mistakes of others. We can avoid the darkness, when we are unable to follow the light. If we hold ourselves aloof from him who errs, we bar ourselves from the other's light. And what is all this but the *solidarity of Humanity?* "I am Brahm," and Brahm is all ; good and evil, light and darkness. To condemn others is to cloud our own best acts. To be just and appreciative toward others is to rise to the best in them. Harij.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

THE FIRST FRUITS OF PEACE.

"With soul in perfect peace and rid of fear, standing firm on the path of the Eternal; with steadfast heart and imagination full of the Soul, let the seeker of union rest intent upon the Soul. Thus joined ever with the Soul, the seeker of union, steadfast in thought, wins the peace of the highest beatitude, the presence of the Soul.

"Union is not his who seeks too eagerly the food of life, nor his who fears to taste of life; nor is it his who dreams too much, nor his who flees from dreams. Who brings the Soul with him while he tastes of life, while he walks abroad, in every effort of his works; who brings the Soul with him in his dreams and in his waking, his is the union that makes sorrow cease.

"When all imaginings are set steadfast on the Soul, when there is no allurement in all desires, such a one is a seeker of union. As a flame well sheltered trembles not, this is the likeness of the seeker for union, who draws near the Soul with wandering imaginings stilled.

"When imaginings cease in the peace of the path of the Soul, when through the soul, he beholds the Soul, and rejoices in the Soul; when he wins that joy unsurpassed which the Soul knows, but the senses know not; when he stands firm and unwavering in the real;

"When he wins the Soul, and knows nothing more remains to win; when he stands so firm therein that grievous sorrow leads him not to waver; let him know that this is freedom from the bridal of sorrow; this they name the union with the Soul. And this union shall be sought with valiant and pure heart.

"Perfectly yielding up all desires born of lustful will, steadfastly ruling the senses and powers through the heart; slowly, softly, let him enter rest, valiantly holding to inspiration; letting his heart rest within the Soul, and ceasing from all wayward imaginings.

"Wherever the heart would wander, wavering and infirm, holding it steadfastly let him draw it under the Soul's dominion; then joy most excellent draws near to him who seeks the Soul, whose heart has found great peace; joy where the heart's pain is stilled, in the life of the Eternal, where no darkness is at all.

"Thus ever standing in union with the Soul, the seeker of union, cleansed of darkness, joyfully reaches that highest joy of perfect oneness with the Eternal. There he views the Soul dwelling within

all beings, and all beings dwelling in the Soul; bound to the Soul in union; seeing everywhere the Soul.

"He who beholds the Soul in all things, and all things in the Soul, him the Soul loses not, nor does he lose the Soul; he who loves the Life dwelling in all beings, standing in oneness of life, even though he be the chief of sinners, that seeker of union finds the Soul. He who measures all things, whether joy or sorrow, with the measure of he Soul, is esteemed the perfect seeker of union."

The Songs of the Master.

We are heirs of power, but we are fascinated, and held in thrall by fear: fear of loss, of pain, of the poignant sorrow of parting; fear of the blackness of darkness, fear of death and the beyond. There is no pain that wrings the heart like fear, haunting and chilling the warmth of our lives. And fear is a power in itself, dread and menacing, without regard to what is feared. Of all the maladies of the Soul, none paralyses like fear.

Yet we are born to power, and not to fear. The Genius in us is undying, immortal, easily victor over life. More than this, the Genius has amply provided for the visible life of each of us, ordaining wisely from endless ages. The Genius has gifts and benefactions ready for us, mastery over nature, and all the fields and harvests of the world. Some excellent task is set for every soul, something primeval, undreamed of, the like of which has never been, nor shall be ever; something no power but ourselves can conceive or accomplish, even though the gods were to bend down to the earth, trying to steal our destiny from us for themselves. The Genius has ordained this excellent work, which shall be a new revelation, a long-hidden, pristine power of the soul, stored by, and waiting for us from the beginning.

The Genius has set apart for us friends and lovers and companions, dear as our own souls, who shall fulfil every want of our hearts, and double all our powers. Nothing can rob us of them, nothing can bring the bitterness of separation, nothing can cause the cutting keenness of parting, but the darkness in our souls which is born of fear. As we only vaguely suspect the riches of our own lives, and look with faint, tremulous hope, towards the powers we should possess, so we hardly dream of the gifts that are held for us by others, ready to be offered with that lavish beneficence that is over all the works of the soul.

When the first great battle is won, the battle of liberty from fear, the dawning sense of power is our reward. For this is the

first great battle, and the baser self in us is fear, and fear alone. Fear of loss brings lust; fear of the lonely darkness brings the longing for sensation; fear of other selves, and fear that they shall rob us in our lives, brings cruelty and tyranny, and the fierce struggle of soul with soul. For nothing is so remorseless as fear.

Weary of this haunting dread, and the craven cruelty it brings, we stand upright at last, and conquer fear. Better be free, even for a moment, and then death, and the nethermost hell, than serve this creeping dread any longer. That moment of battle brings not death and the dark, but light and power: the descending benediction of our Genius, and whispers of courage and immortal hope. As the snake puts off its slough, we cast off fear, and look for the first time rightly on the face of the natural world. We were prone and downcast. Now at last we stand upright. The Genius whispers to us how we may master the natural world, and begin that inimitable work set apart for us alone from the ages. It is the realization of our vision of the Soul.

The overshadowing Genius brings a sense of power, of valor, of the vigor of immortal youth; it is the path of the Eternal. Find the old light in the heart, and it shall light you over immortal pathways. There are secrets there to be learned that the gods shall envy. There is the power that stills all fear. There is a sense of immortal possessions, that brings peace. The future, that loomed so dark, is lit up to the horizon, and we catch glimpses of strange and beautiful things that set our hearts beating with high hope and immortal desire.

The descending Genius, that raises our weary hearts, and stills their sorrow with its great power and peace, brings with it one revelation, before which all others pale. Only after that redemption can we for the first time see the lives of other souls; can we feel the life in them throbbing close to us, with no barriers between. For it is strictly true, and strange as true, that until there is something of the immortal in us, we cannot gain the faintest clear vision of the life of any other soul. We see images and forms which we take to be other lives, but they are hid and masked from us by the colored clouds of our desires and fears.

This keen realization of the lives of other souls, though we be alone and in the darkness, though waste leagues of space separate us; the sense of the welling and throbbing life outside the open doorways of our hearts; the keen and vivid vision of the power that thrills through others,—this is the finest revelation of the dawning soul. This is to see the Soul in all beings; and till our Genius

has brought this, all other gifts are in vain, seed-corn thrown on the rocks, that may never move with fresh stirring life.

Even wild passionate longing knows something of this victory over space. Many a heart is stilled into peace by some touch of a distant soul, though it knows it not. The great and valiant souls of the earth answer many calls for help, though no word is spoken, no voice is heard. The burning passion and pain whose very bitterness lifts us above ourselves, brings this assuagement, that it sets free our souls, and they touch other souls, and find consolation. Therefore it is that the passionate heart of the chief of sinners is far further on the royal road than the cold saint, who feels no thrill of life beyond his own.

But only with the presence of the Soul, do we realize the meaning of this power, this well kept secret. The seeming impassible barriers that keep all souls apart, and torment them with loneliness and isolation, are but the fever-mists of fear, that chill the heart to insensibility. There are no barriers or distances for the soul. And those are closest to our open doors, who are the born companions and lovers of our hearts, guided to us by the Genius who overshadows all our lives. At those open doors are greetings and recognitions; benefits are exchanged, and free gifts are given, with a courtly grace that courts might envy.

There is little question of duty, of service, of certain claims to be painfully fulfilled. Realization of that throbbing life is the highest duty, and from that plant all other duties come as inevitable flowers. To realize the life of another is to deal justly, to use the utmost generosity and gentlest care; for such is the inherent law and nobility of our souls. There is no calculating as to what duties may be offered, what debts paid; we are better and richer than that.

This power to feel the throbbing life of souls is the first-fruit of the great awakening; the first-fruit of peace. And if a man be endowed richly as an angel with every gift and grace of mortal or immortal life, but fail in this, then all his powers are bitter as ashes. And if a man be the chief of sinners, enveloped in all uncleanness, a castaway, foul and impure, and if yet there be in his heart a glowing spot where the hearts of others waken an answering glow, he is firmly set on the path of the Eternal. His foulness and imperfections will fall away, and leave no trace; while the gifts and virtues of the other will become burdens to drag him down. With this realization of the Life in other lives, this touch of the Soul in other souls, this sense of the throbbing Heart in other hearts, comes the first hour of our immortality.

QUESTIONS AND ANSWERS.

QUESTION 123.

Is there ever any need to be afraid?

Malbrouk.—We have nothing worse to fear than our own Karma. And the soul is more powerful at any time than the whole of our past. Therefore by relying upon the soul there is no danger which may not easily be overcome. But our faith in the soul must not waver.

QUESTION 112.—(*Continued.*)

Can a modern business man be a Theosophist in the real inner sense of the word? Do not the demands of his daily life make the pursuit of occultism practically impossible?

Chas. H. Hobson.—The best answer to this question can be obtained by carefully reading Chapter 3 of the Bhagavad Gita, entitled "Devotion through the right performance of action." The life of a so-called business man is necessarily a life of action.

To perform actions without becoming attached to the results would be a realization of practical occultism.

To learn to do our duty because it is right, and to feel that what we do is a part of the Divine Plan, is to realize the full meaning of the One Life.

To cultivate feelings of Love and Charity toward all whom we meet.

To be guided by Justice tempered with Mercy.

To sacrifice the self where only self interest is to be considered, and to accept with equal grace the smiles of Fortune and the frowns of adversity—is to be a Theosophist in the real inner sense of the word.

QUESTION 118.—(*Continued*).

Should a Theosophist discontinuance War?

H. A. Bunker.—The question is entirely too broad. War for war's sake, simply to test relative strength, is certainly to be deprecated as should also a war of oppression or revenge.

War implies two opposing forces, for it takes two to make a quarrel and in any contention which could result in war between civilized nations, one of the two must be right, or at least more nearly right than the other. It is the duty then, which that side owes to itself, to its posterity and to the world, to wage the war until the principles it fights for are established and the right it represents is triumphant.

The history of the world, if it teaches anything, teaches that war is one of the great factors in evolution. To say that war is terrible in its immediate or even in its secondary results means nothing except to those directly concerned. It certainly is terrible and pitiless in the agonies of suffering and bereavement it causes and for which there is no lack of sympathy. But this holds good also in regard to all the other forces involved in evolutionary processes. Only by famine and pestilence, both equally terrible with war, could mankind learn providence, temperance and cleanliness and, sad to say, the lesson is not yet fully learned.

If any proof were needed that the world has evolved to higher levels, even in its wars, such proof is supplied in the treatment accorded by civilized nations to their wounded and conquered foes. With every war the fact is becoming more clearly recognized that the real enemies to be conquered are evil principles and not fellow human beings.

To the Theosophist, knowing that the real Ego persists throughout the entire evolutionary period, all of those lessons must be learned through physical experience, and that those lessons are necessary to its adaptation to a progressively higher environment, the question of fighting for right and that truth may prevail, is no more to be discountenanced than the struggles of the individual for self-improvement. Progress is the law of Nature and all that impedes that progress must be overcome.

After all, it simply amounts to this: That in nations as in the individual, there are two opposing forces—forces which must always oppose as long as physical nature endures—one for advancement and elevation, the other for retardation and destruction; in other words, the tendencies of the Higher and those of the Lower Self.

In this view, it is seen that, no matter what evidences of physical struggle there may be, the real warfare is on the inner planes of being. As in the individual, so also in nations, the lower principles are always the aggressor whether by subtle diplomacy and sophistry, or by direct attack, and it is the duty of the higher to conquer, whatever the cost in suffering.

It is thus only that evolution is possible, for all Nature, on whatever plane of action, is a constant warfare in which the forces working for advancement must overcome those tending to degradation. Arjuna's question, "How, Oh! Krishna, can we be happy hereafter, when we have been the murderers of our race? What, if they whose minds are depraved by the lust of power, see no sin in the extirpation of the race, no crime in the murder of their friends,

is that a reason why we should not resolve to turn away from such a crime—we who abhor the sin of extirpating our own kindred" is well met by the reply, to "make pleasure and pain, gain and loss, victory and defeat the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin."

It need not be assumed that nations going to war always or generally understand their own motives fully, for unconsciously and in spite of themselves they are usually, almost invariably, impelled to "let the motive for the action be in the action itself and not in the event." By the very law of progress which is universal this must be so.

This constant warfare and the necessity for it as the means for progress is recognized in all philosophies and religions. As St. Paul, in depicting the war between the higher and lower nature, says "the things I would do, I do not and the things I would not, those I do," so Krishna says, "and if, in indulging self confidence, thou sayest 'I will not fight' such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past Karma to thy natural duties, thou wilt involuntarily do from necessity that which in thy folly thou wouldst not do."

While it is of course, a Theosophical duty to encourage all efforts to avert needless war, which civilization already dictates, and to ameliorate as far as possible, all human suffering from whatever cause, Theosophists, in the light of Reincarnation and Karma, should no more discountenance war than any of the other forces of evolution.

QUESTION 119.—(*Continued*).

What should be the ideal of a Theosophist and what should be his attitude toward the Society? Does the reply to the question depend upon whether he is a member of an inner organization or not? What should I as an ordinary member try to do and how can I best help forward the objects of the Society?

L. F. Wade.—Primarily to feel, think, speak and act brotherly. If you succeed in doing this *you* will be a nucleus of universal brotherhood, whether you have any company or not. The ideal of a non-theosophist, of a member or non-member, of a member of an inner organization or no organization, is the same. The study and constant application of the second object will greatly help the attainment of the first; and a like study of the third will greatly help the other two. *But* the pursuit of the subsidiary objects except as auxiliary of the first, is preposterous in the true meaning of that word—that is, putting the hind side before.

Do everything possible to assist in laying the philosophy before everyone in a manner suited to the comprehension of all, so that all men may come to have the one worthy ideal and recognize that all men *are* brothers.

Govern yourself. Be a daily example of brotherliness; with heart, head and hands.

If *you* succeed in fully carrying out the foregoing, the Society will live forever, and its objects not only be helped forward, but fully attained. So that the entire success of the Society lies with each member.

A. H. Spencer.—These questions are put wrong end foremost, so we shall have to start at the bottom and climb up.

To best help forward the objects of the Society, we should first of all lead a truthful and a temperate life, be honest in our business, affectionate in our families and stable in our friendships, in a word, practise the beatitudes as far as we are able. Next we should in some degree familiarize ourselves with the history of the Society and endeavor to get an understanding of its objects from its literature, its speakers, and by association with fellow students. This will probably tempt us to a closer observation of mankind and nature in their deeper and psychic, no less than in their surface and physical aspects; a consideration of which inevitably leads up to the comprehension of the main object of the Society, viz: to demonstrate and declare the *spiritual identity of all beings*—rather weakly expressed in the phrase "Universal Brotherhood." And it should be the ideal of every member of the Society as such, whether he be a member of an inner organization or not, to bring as many as he can of his fellow men to a realization of their identity with the over-soul and hence with each other, to the end that they will follow the golden rule and the more readily do unto others as they would have others do unto them.

THEOSOPHICAL ACTIVITIES.

With the approach of cooler weather and the opening of Branch work for the winter there are signs everywhere of healthy growth and steadfastness in regard to the purposes for which the T. S. was founded. Upheavals and overturning of all things are the order of the day. Unrest is written in the planets, over Nations, and everywhere among the people. Old things are passing away. But whether the New Age shall be built of the slime or from the "pure waters of space" depends upon the builders, upon their ideals and aims, upon their steadfastness and hope, and above all, upon their consideration for others. These are the lines of work inaugurated

by H. P. B., followed up by W. Q. Judge and his co-workers, and are the special ideals and aims of the present T. S. A. And the work has consolidated during the past year, and is spreading and growing. Five new charters for Branches have been issued since November 1, viz: Jamestown, N. Y.; Bridgeport, Conn.; Chicago, Ill., and Syracuse, N. Y., and another is on the way. Forty-three diplomas have been issued to new members. Many of the old members who got bewildered and lost their bearings last February have returned to their first and only allegiance, and are as much "at home" as ever. Sensationalism and blind vassalage have had their brief day, and go into the dust-bin of the decaying century. Let us go forward to liberty and light, to the Fraternity of the New Age.

J. D. Buck, President T. S. A.

REVIEW.

The English Theosophist for November is an excellent issue. "The Editor's Remarks" should be read by all the over-particular people who complain of their worldly environment and who *turn from it* in search of a more "spiritual" atmosphere. "A Curious Tale," by Bryan Kinnavan, is a most valuable reprint. "Nizida," who wrote on "The Astral Light" many years ago, deals with the "Unconscious Love of Creatures for Mother Nature," and deals with the subject in a way that always makes the writer a welcome contributor. "John Smith" shows his usual good sense in a brief article on "Right Knowledge." "The E. S. T." is dealt with by Amy Douglas. A report of a meeting of the North-Eastern Federation shows that "churchianity" came in for some rather hard knocks—knocks which we regret. But the meeting was evidently a great success.—X.

THE CIRCULATING LIBRARY.

It has been found impracticable, at the present time, to rent a suitable room in a convenient locality in New York city for a sum that the members can afford; consequently we are forced to postpone the announcement concerning the establishment of a Circulating Library. Steps have been taken to secure a good nucleus of standard books, and it is hoped that it will not be many weeks before the Library will be in working order.

CORRESPONDENCE.

All correspondents are requested to give constant and especial attention to the point of keeping their subjects separated; that is, do not write about T. S. A. organization, Forum matters, book orders, etc., all on the same sheet. Each department of T. S. work is looked after by different persons, residing in various quarters, and the correspondence received through Box 1584, New York P. O., has to be separated and sent to the person or place where each item belongs. Therefore, if you are writing on different subjects, say, inquiring about Forum, ordering books, asking about T. S. A. membership, making remittances, etc., please write on a separate sheet for each subject. The various sheets may then be mailed all in one envelope if desired, and upon receipt can each be disposed of in its proper quarter. By following these directions carefully life will be rendered less a burden to the people who give their time and labor without charge to the work of maintaining the activities of the Society.

BOOKS AND PAMPHLETS.

The Secret Doctrine, (Vols. I, II and Index), *H. P. Blavatsky*,	$12.50
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